

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

DEAR BRETHREN,—You will please give the following obituary notice, a place in your columns.

BROTHER WILLIAM A. CALHOON, son of Mr. THOMAS CALHOON was born in the Parish of Hopewell, County of Albert, January 15th, 1830, and died March 7th, 1853. In January last, finding his health failing and his dissolution approaching, he committed to writing God's early and merciful dealings with him, respecting his interest in the blessed Saviour. This paper I now send you, as the Parents and friends of the deceased would be pleased to have it published in the *Visitor* and copied in the *Temperance Telegraph*. It was his intention, no doubt, to have communicated more of the spiritual warfare in which he was so earnestly and faithfully engaged, but his health would not allow him to do so.

During his last sickness, he appeared calmly resigned, and at times largely enjoyed the Divine presence. He spoke delightfully of the glories of the heavenly state, and how his ransomed spirit would eternally strike high notes of redeeming grace and dying love.

His funeral was conducted in the Order of the Sons of Temperance, and was respectfully attended by three Divisions and a numerous and respectable congregation.

He was a young man of promising abilities and was highly esteemed. His death will be greatly lamented. A funeral discourse was preached on the occasion by the writer from Rev. xiv, 13. JAMES WALLACE.

## Youthful Experience.

In looking back upon my past life, I am impressed with the goodness of God to me. I can remember when but a child of six or seven years of age, how my mother used to tell me there was a God who viewed all my actions. She also told me there was a heaven where the saints would dwell, but the sinner and ungodly must sink to hell, the place prepared for the devil and his angels. I often listened with great attention to her kind words, and thought I should like to be good, that I might enjoy the society of the blessed when I come to die. It may seem strange to many that a child so young should give attention to such solemn truths, but I believe God works by means, and it doth please him to hear a godly mother's prayers. In this case it appears to have pleased God to grant a kind mother's petition, respecting her unworthy son, inasmuch as He has been with me through my past life, and I believe will be till death, which period I feel is not far distant.

Although I had many thoughts respecting my soul's salvation, yet I understood not my state as it really was, until it pleased God to show me by his spirit, and enlighten me by his grace. It was ever my natural idea that man had some good to perform, which would entitle him to the favour of God, which favour God would grant in the salvation of the soul. Man being the author of his own salvation, but how great the mistake. The Bible told me that I must be born again or be lost, and that I must leave all if I would become a disciple of Christ, this I could not understand. In the year '42 and '43, a cry was raised, be ready for in stated time the Judge will come to call both saint and sinner to judgment. I cannot say that I believed the statement, yet thought I, if true, I am unprepared to meet my Judge. In the meantime, a reformation took place, meetings were freely attended from time to time, sinners were warned of their danger, while young converts told how good a Saviour they had found. At this time I felt deeply concerned for myself, and wished to know what I should do to be saved. Sometimes I thought if I could pray as others told, perhaps God would have mercy and save my soul. But I had never bent the knee in prayer, and when I read my Bible, it told me the sacrifice of the wicked is an abomination unto the Lord, and seeing myself a sinner, I thought should I attempt to pray, God would be displeased. But at a certain time, as I well remember, I concluded that if I prayed I could but sink, and if I died in my sins, I must sink eternally. In this state of mind, one day in secret before my God, I attempted to bow the knee and cry for mercy, at the same time, entreating God to forgive me for taking his name within my sin-defiled lips. I remained in this state but a short time when my attention was again taken up with this

vain world, and from time to time I would quite forget that there was a God in heaven, or that I had a soul to be saved or lost, while at intervals my mind was under serious reflections, studying to know what I could do to merit God's favour, but unable to find out. I concluded to go on and enjoy the pleasures of this world until old age, and then I would turn and seek the Lord and prepare for death. While thus going on in sin, and running the broad road down to perdition, it pleased God, I trust, through infinite mercy, in the year '48, to destroy to a certain extent, my confidence in worldly pleasure, giving me to see that I stood in need of a friend that sticketh closer than a brother, and who is able to save my soul from all its sorrow, both in this world and the world to come. I got along after this manner until March '49, when a revival began in Hopewell, where many happy souls professed faith in Christ and were received in union with the people of God. My mind was again aroused to a sense of my state as a sinner, and I was forced by the pressure of my guilt to cry to God for mercy through Christ his Son. Thus I got along from day to day, crying in secret that my sins might be forgiven, yet planning to be a partner in that great work by some acts of my own. Not willing to give God all the praise. But at length, as I looked over my past life, I viewed my best deeds, and even my best thoughts, to be but sin and rebellion against my Saviour. I further considered that the idea of coming to God with any sacrifice except the merits of Christ could not be acceptable. I felt willing to give up all and follow him who died that I might live. When brought to this point, it pleased God, I trust, to speak peace to my soul by a still small voice, saying, go in peace thy sins are forgiven thee. At this moment, my sins that were so great disappeared, my mind was now released of its burden that was so heavy, to be annoyed no more by its pain. Now my soul was led to gaze on the fair object of its love. But I had my doubts and fears which caused me to reveal my mind to none save my God, whom I besought at a throne of grace that he for Christ's sake would decide my doubts, by showing me more fully my state; that if I had deceived myself by taking up with any thing short of the true religion of Christ, to destroy my false hopes and give me to see my state as a sinner, choosing rather to die under a full sense of my sins than die deceived or deceiving others. I got along after this manner for some four or five days, some times doubting and at other times praising God for his goodness and mercy in saving my soul from hell. At length Saturday came. A meeting for prayer and fasting had been appointed. The hour arrived and I attended. A happier meeting I never experienced, all doubts now fled. I felt that each one had learned the same that I had passed through, though I had never revealed my mind to any of my fellow beings. The hour for conference came and the house was filled; each member told a part of my feelings. I thought that they looked happy, and I felt that I could rejoice with them that rejoice, and weep with them that weep. I wished to speak for the first time, and tell how good God had been in forgiving my numerous sins, and giving me a hope through grace that when I pass over Jordan I shall enter that heaven of rest prepared for the people of God. With much restraint I kept back until the Church had enjoyed their privilege, when leave was given I arose and expressed a desire to follow my Saviour in all his appointed ways. I was received as a candidate, and the next day followed my Lord and Master in that beautiful ordinance of baptism, instituted by our Saviour. In thus obeying the command of Christ, I found that Scripture fulfilled—"obedience is better than sacrifice, and to hearken than the fat of rams." Then all was peace, no more sin thought I, no more sorrow or trouble to cross my peaceful breast. In this state of mind I remained but a few days, when I found that I had a corrupt nature, a frowning world, and the insinuations of Satan to contend against.

Harvey, January 15th, 1853.

[FOR THE CHRISTIAN VISITOR.]

Springfield, April 13, 1853.

DEAR BRETHREN,—I am much gratified to know that our Baptist Ministers and Churches in the city have taken such a noble stand in the cause of Domestic Missions for the Province and that two such interesting brethren have already been appointed to the work. I believe the Lord will bless this arrangement,

and you see my dear brethren how the Lord is smiling upon the Churches there already in bringing precious souls to engage themselves to the Lord. I hope that our churches in the country will catch the heavenly flame of benevolence and respond to the claims of this organization, for we need not expect the Lord to bless us with spiritual prosperity while we withhold the means of spreading the glorious gospel to the destitute abroad. "A liberal soul deviseth liberal things, and by liberal things shall he stand." I know that some are ready to say, ah, the people are wealthy in the city and can afford to do these things, but they may be greatly mistaken on this point, for many of the members of the church in St. John are not wealthy, but believe it is their duty to divide their earnings with the cause of Christ and to lay apart a portion of their property, systematically, for that purpose, and so it becomes habitual and a pleasure. There are many of our Baptist farmers in the country if, when they take their beef and pork, their fowls, their butter and eggs and many other things to market, would consider that a dividend out of it justly belonged to the Great Giver of the whole, for the advancement of that interest for which the Saviour, bled and just "render to Cæsar the things that are Cæsar's and to God the things that are God's, there need be no lack, and persons in other occupations divide off weekly or monthly, a certain portion of their earnings, there would be a full supply to meet the claims of our benevolent objects and we should not be born down with so much embarrassment as in many cases we are now. May it please God to grant a more benevolent disposition in the minds of all his dear people, for to patronize the examples of Christians in many parts of the world; that when we are privileged to meet at our next Associations, cheering reports may be enjoined and much of the spirit of our Divine Master light upon us.

I send the amount for yearly membership. Please insert my name. I am endeavoring to collect for the Union cause. I must patronize that myself—but that need hinder no person from assisting your object. Yours in the Lord,

D. CRANDAL.

[FOR THE CHRISTIAN VISITOR.]

Salisbury, April 14, 1853.

DEAR BRETHREN,—I have visited, this week and last, Coverdale, Hillsborough, Hopewell, and Harvey. I have found the friends very willing to render me every kindness and assistance. A deep interest is manifested generally in the welfare of your paper, and a determination to support it. The subscribers were quite willing and prepared, with a very few exceptions, to pay all arrearages, and the advance to the end of the present volume. The Agents at Hillsborough and Hopewell feel a deep interest in the matter. The agent at Hillsborough says he intends the books to be clear of all demands by the time of Association, which will be held at that place. We hope all the Agents will strive to do likewise. I intend to visit, next week and the following week, Sussex, Millstream, Norton, Upham, Hampton, &c.

Do not forget me in your prayers.

I am sincerely yours,

T. H. RANDALL.

[FOR THE CHRISTIAN VISITOR.]

Saint John, April 20, 1853.

DEAR EDITORS,—I have been much edified by reading an Essay on Revivals, from the pen of Rev. G. Redford, A. M., of Worcester, England. I send you a few extracts for your excellent paper, and hope to read them in your next number.

I am, yours truly,

A WATCHMAN IN ZION.

"I think then there is to be observed a very material difference in the circumstances under which we endeavour to promote spiritual religion, and those under which our American brethren have been so successful. In the first place, we labour among a population generally familiarized to the idea that they are already Christians, and whose minds are not commonly assailable by the naked command, to repent and believe the gospel. I conceive it is not so with the ministers of America. Those who with them are not already incorporated into Christian societies, would, I suspect, at once confess themselves not to be Christians; and, therefore, when any considerable number of such can be drawn together, the business of a Christian

minister is much more simple and direct. Here we have to undeceive and disentangle the mind from a web of notions about religion, which most persons have wound round themselves. When our American brethren hear our ministers preach, they wonder that we are so operose and argumentative; and go, as they think, to work in so indirect and circuitous a manner. The fact is, our brethren do not thoroughly understand the nature of the materials we have to work upon. The soil we till is very different from that which so promptly yields an ample harvest to reward their toil.

"The fact is, the circumstances of the people—the habits of society—the habits of thought—the substratum of character—are quite different in the two countries.—and this should teach the ministers of both, great modesty, liberality, and charity, in judging of one another.

"Special meetings for prayer, and seasons for occasional fasting, have been recommended by all who have written upon this subject.

"Much depends upon the minister, in regulating the tone of social prayer meetings; and no minister should hesitate to direct the attention of his pious friends to the particular topics upon which their petitions should turn, nor even to drop a hint of reproof in private or in public, as may seem best, when the prayers at such meetings are either too vague, too long, too cold, or too alien to the subject of a revival. He should aim to make the people sympathize with himself in anxiety to save souls. They must be taught, what few adequately recognise in prayer, though all profess to believe, that the salvation of the souls of the hearers may be granted, as well in answer to the prayers of the brethren, as under the labours of the ministers in the pulpit. Let the church reflect, that it may pray down salvation, through the agency of the Divine Spirit, as well as the minister convert souls by his preaching. Let them be told, and told in a way to make every pious heart feel the truth in its practical application, that the conversion of sinners among them may be depending on their prayers, and that God will thus put honour on prayer, as well as on preaching.

"It is highly desirable that a Christian church should be brought up to a high tone of zeal, anxiety, and vigilance on this point. They may love to hear a minister preach faithfully, affectionately, and powerfully; and now and then express to him their delight in certain discourses, and their hope that these discourses may be made useful; but to hear a pious member of the church pour out his heart before God for a blessing on the labors of the last Sabbath, and, especially, wrestling with the Divine Spirit to make their minister's word effectual, to convert the unconverted hearer, is worth a thousand such unmeaning compliments paid to his admirable discourses last Sunday.

"The promotion of the cause of the gospel is too much resigned, I might almost say abandoned, to the minister. There is too little working together, and too little striving together in prayer, for the salvation of those who sit with us Sabbath after Sabbath, and unite with us in the forms of worship. We want the assimilating and co-operating influence of devout Christian love and zeal; we want a joining of all hands, and a confederacy of all hearts, and a mingling of all prayers; and if once this were seen in the church, the work of conversion would auspiciously advance—the Holy Spirit would descend upon our assemblies; for I believe the fountain of devout desire and intercession in the heart is never filled to overflowing, but when God is about to shower down some answering benediction from the skies—"Open your mouth wide, and I will fill it,"—"Prove me now here-with, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

[FOR THE CHRISTIAN VISITOR.]

April 19, 1853.

MESSRS. EDITORS,—The following thoughts, I think, will be read with interest by some of your readers: they are from the pen of a countryman of mine, the Rev. John Angell James. Please insert them, and oblige yours truly,

AN ENGLISHMAN.

"The late excellent Mr. Bruen, in writing to a friend, after giving an account of a revival which had occurred in a town he visited, makes the following remarks:—"The most interesting proof given me of the novel state

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